

# **Adorning Knowledge with Actions**

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## Translator's Dedication

I dedicate this book to both of my parents, may Allaah grant them good health and long life, for their patience with me. I firmly believe that my parents did not leave off supplicating for me at any time, thereby Allaah guided me to the *Sunnah* and caused me to learn the language of the Qur'aan. Indeed the Messenger ﷺ said, “*The supplication of the parent for his child is not neglected.*”

I pray to Allaah that the benefit of this book reaches all those who read it and I pray to Him the All-Mighty that the reward of this book reaches my two wonderful parents.

**O you who believe! Keep your duty to Allaah and fear Him, and always speak the truth. He will direct you to do righteous deeds and will forgive you your sins, and whoever obeys Allaah and His Messenger has indeed achieved a great achievement.**<sup>3</sup>

Verily the most truthful speech is the Book of Allaah and the best of guidance is the guidance of Muḥammad ﷺ. The most evil of matters are those which are newly invented, every novelty is an innovation and every innovation is in the Fire. To proceed:

Following up this series<sup>4</sup> I felt I should hasten in bringing forward the *ḥadeeth*: “*The two feet of the son of Aadam will not move from near his Lord on the Day of Judgement until he is asked about five (matters): about his life - how he spent it; about his youth - how he took care of it; about his wealth - how he earned it; and where he spent it; and about that which he acted upon from the knowledge that he acquired,*” as an aid towards purification of the soul and preparation for death. The advice being firstly to myself, secondly to the *du’aat* (inviters to Allaah’s path) and thirdly to all my Muslim brothers in every part of the world - hoping that Allaah ﷻ will cause benefit through that which I have written and allow the fruits of that to be reaped, both now and in the future. In this treatise I restricted myself to one part of the *ḥadeeth* and that is “...*and about that which he acted upon from the knowledge that he acquired.*”

The *ḥadeeth* that I chose is the key to goodness and the way towards Paradise - by the permission of Allaah ﷻ. It is the cause of salvation and gain:

<sup>3</sup> Soorah al-Aḥzaab (33):70-71.

<sup>4</sup> The author is referring here to a series of booklets that he has written. [Tr.]

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

**The day whereon neither wealth nor sons will avail, except him who brings to Allaah a clean heart.**<sup>5</sup>

Indeed it is quite possible that many people erred and strayed off the path due to ignorance or pretending to be ignorant of the correct order in prioritising knowledge, acting and calling to Allaah. So this topic, by the will of Allaah ﷻ, is in order to prevent myself and my brothers from ruin, misguidance and confusion.

I ask Allaah ﷻ to grant me the ability to act upon it, and to make it sincere and acceptable to Him, to eliminate darkness, illuminate the way and cause the *Ummah* to benefit from it. He is indeed the All-Hearer of invocation.

<sup>5</sup> Soorah ash-Shu'araa' (26):88-89.



## Verses of the Qur'aan Regarding the Rewards of Actions

Allaah ﷻ says in the Qur'aan:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

Eat and drink with happiness because of what you used to do.<sup>6</sup>

وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

And it will be cried out to them: This is the Paradise you have inherited for what you used to do!<sup>7</sup>

كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾ الَّذِينَ نُوفَقَهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ أَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

Thus Allaah rewards the pious, those whose lives the Angels take while they are in a pious state saying: Peace be upon you, enter you Paradise because of that which you used to do.<sup>8</sup>

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْنِذُوا الْيَوْمَ إِنَّمَا تَجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾

(It will be said in the Hereafter): O you disbelievers! Make no excuses this Day! You are being requited only for what you used to do.<sup>9</sup>

<sup>6</sup> Soorah at-Toor (52):19

<sup>7</sup> Soorah al-A'raaf (7):43.

<sup>8</sup> Soorah an-Nahl (16):32.

<sup>9</sup> Soorah at-Tahreem (66):7.

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

And whoever brings an evil deed they will be cast down on their faces in the Fire (and it will be said to them): Are you being recompensed for anything except for what you used to do?<sup>10</sup>

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ

On the day when the torment shall cover them from above them and from underneath their feet and it will be said: Taste what you used to do.<sup>11</sup>

فَالْيَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

This day none will be wronged in anything nor will you be requited in anything except that which you used to do.<sup>12</sup>

Allaah ﷻ makes clear the destination of all created beings. Their different ascending and descending ranks will only be in accordance with their actions. Thus man will either be in a state of happiness or misery as a result of his righteous or evil deeds.

On the authority of Ibn Mas'ood ؓ who said that the Messenger of Allaah ﷺ said: "The two feet of the son of Aadam will not move from near his

<sup>10</sup> Soorah an-Naml (27):90.

<sup>11</sup> Soorah al-Ankaboot (29):55.

<sup>12</sup> Soorah Yaa Seen (36):54.



*Lord on the Day of Judgement until he is asked about five (matters): about his life - how he spent it; about his youth - how he took care of it; about his wealth - how he earned it; and where he spent it; and about that which he acted upon from the knowledge he acquired.”*<sup>13</sup>

In the narration of Aboo Burza رضي الله عنه he reports that the Messenger of Allaah ﷺ said: *“The two feet of the servant will not move until he is asked: about his life - how he spent it; about his knowledge - what he did with it; about his wealth - how he acquired it; and how he spent it; and about his body - how he used it.”*<sup>14</sup>

So there is no escaping for the servant from being questioned about certain things: About his life - how he spent it, was it in righteousness and piety or in sin and transgression? About his youth - how he spent it, was it in acts of obedience or acts of sin? About his wealth - how he acquired it, was it from that which is *halaal* or from that which is *haraam*?

These things, very sadly, are seldom asked about, nor is any weight given to them. Rather, the greatest concern is to gather wealth, whether it is *halaal*, *haraam* or doubtful. Just as soon as a person looking for work hears of a position in a usurious bank, he hurries to take it, or of that in a cigarette factory, he strives to obtain it. He rushes without hesitance for any type of work which brings in money; and as for the legal verdicts allowing that, one could go on mentioning them!

I would like to take this opportunity to remind, with this *hadeeth*, every person that took a wage for work that he did or for a post that he was

<sup>13</sup> Reported by at-Tirmidhee and others. See *Saheeh Sunan at-Tirmidhee*, no. 1969 and *as-Silsilah as-Saheehah*, no. 946, both by Shaykh al-Albaanee.

<sup>14</sup> From *Saheeh Sunan at-Tirmidhee* no. 1970.

commissioned to, that his feet won't move on the Day of Resurrection until he is asked about his wealth and how he earned it.

You will see the most surprising things in official agencies and establishments around the world. Maybe you will see that tea, coffee and newspapers are the main aspects of work so that a worker will delay visitors without any consideration or concern. He dislikes the sight of them because they trouble his comfort and cause him disturbance. He searches for procedures that cause complexity and means of obstruction, so he may say to a visitor: “We're short of such and such a thing, come back tomorrow.”

They announce that all dealings stop one hour or more before the end of their work time. Maybe some of them wake up late by two hours or more for work, because of which people get set back from their jobs. Perhaps some workers fail to execute transactions willingly, or they stall them in order to receive bribes. So we should all fear Allaah as regards to our work and duties - starting work on time and leaving at the right time, dealing with people with politeness and ease, being patient upon hardships of work, seeking by that the reward from Allaah ﷻ.

Then, you are answerable, O servant of Allaah, about the way you spent your wealth - in obedience or sinfulness, and about the knowledge that you possess and how much of it you acted upon.<sup>15</sup> So this being the case, it is essential that knowledge is converted into actions and (correct) conduct.

Maybe a question springs to mind here: Would the absence of seeking knowledge be a cause for salvation, as little knowledge requires little action? To this, I say:

<sup>15</sup> This treatise will be an explanation of this part of the *hadeeth* - by the will of Allaah - as I mentioned in the introduction.